THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Holiness unto the Lord."

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SALT LAKE CITY AND THEREABOUTS.

BY AN OUTSIDER.

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Mr. S. H. Kaufmann, President of the *Washington Evening Star* company, and editor of that paper, which is a warm administration journal, while on a visit to Salt Lake City recently, wrote about Utah matters and things, thus:—

If any one thinks that because Salt Lake City stands in the midst of desert wastes, her people are denied the comforts and luxuries of civilized and fashionable society, he or she is greatly mistaken. The stores of all kinds will compare very favorably with those in most eastern cities, and a lady well qualified to judge assured us that she could shop quite as satisfactorily, as regards both quality and variety of goods, in Salt Lake City as in New York. On account of the great distance and cost of transportation, prices are as a rule somewhat higher than on the seaboard. But we found, by actual purchase and comparison, that the price of many articles, particularly in the line of light and fancy dry goods, is no higher here than in Washington for the same style and quality.

Standing in Salt Lake City, and seeing what has already been done by the Mormons in the way of railroad building, without government subsidy or any outside aid whatever, it sounds strangely enough to read that an effort is being made to rush through the Senate, without reference to either of the proper committees, a bill to incorporate a company to build a railroad from Salt Lake City to the Colorado river, some three hundred miles in length, with authority to issue $40,000 of bonds per mile—this to be followed in due time, doubtless, by another bill giving it large grants of public lands and an enormous subsidy of money. In view of what has already been and is still being done by the people of Utah in this direction, the schemers who are making such an effort must have iron-clad cheeks. Under the lead and counsel of Brigham Young, who seems to show even more sagacity and foresight in comprehending and developing the material resources of the Territory than in spiritual affairs, the inhabitants of the city and valley have already surveyed and are now engaged in building a road (the Utah Southern) over almost the identical route that one built by the contemplated company would be obliged to take. Cars are now running over about twenty-five miles of the line, some fifty additional miles are

graded and nearly ready for the iron, and they hope to have the cars running over about one hundred miles in all before next winter sets in. As in the case of the Utah Central road (from Ogden to Salt Lake City), all this has been done and is being done, not only without a government subsidy of lands or money, but without any outside aid, and actually without having first obtained the right of way through the government domain. These facts must place the Mormons in a new light before the people of the country. Charged with being narrow, and opposed to every form of public improvement and progress, it will be seen that they are, of their own motion and at their own expense, engaged in developing their country and building railroads at a rate considerably in advance, all things considered, of the people of almost any other Territory. Indeed, so anxious do they appear to be to push forward these works, that, as intimated above, they have not waited to procure the formal right of way from Congress. This course was pursued in regard to the road from Ogden to Salt Lake City, and the right of way was subsequently granted; the men who are engaged in building the new road have faith, therefore, that after they have invested their money and done so much to develop and improve the country, the representatives of the people will not refuse the customary privilege granted to all other roads, even before a dollar is invested or a shovel full of earth turned over. * * * *

And what is said here in regard to the Utah Southern road applies with nearly equal force to the Utah Northern. This is a narrow or three-foot gauge line, which is now being built from a point on the Central Pacific road west of Ogden up Bear River valley to Idaho Springs, in the northern part of the Territory, and to be continued on beyond that point northward, as the future interests and requirements of that section of the country may demand. The construction of this road is in the hands of one of Brigham Young's sons, a gentleman of rare energy and enterprise, and the work is to be pushed forward as rapidly as possible. * * *

It is quite the custom for visitors to Salt Lake City, who usually arrive one day and leave the next, to thoroughly comprehend the general condition of Utah affairs, and to solve in a very short time and off-hand manner the difficult problem which the Mormon question presents. Now, I have spent very much more time in Utah than the average traveler, but I do not think I am yet equal to this undertaking, and I shall not attempt to. After careful observation, and hearing more or less of both sides of the subject, I believe I have had, one way and another, a pretty fair insight into Utah affairs, but to discuss them properly would require more time than I care to give to letter-writing, and more space than the *Star* can well afford. It is certain, however, and it needs to be said, that the Territory is cursed with as vicious a set of carpet-baggers as ever infested any Southern State. Some of these are in official position, others are business adventurers, while still others belong to that class of social jackals who infest the outskirts of decent society to snap up and snarl over the scraps left by their superiors in position or intelligence. As their profit lies in a disturbed condition of affairs, the business of most of them is to stir up dissension and strife by misrepresentation and intermeddling. The natural result of this is that bad feeling and sometimes quarrels are engendered. Out of these often grow false or highly colored reports, which find their way to the government offices or to eastern papers, and hence both public men and private citizens frequently entertain erroneous and unjust impressions on the subject of Utah affairs, which a visit to the Territory or a careful study of the whole subject would quickly dispel.

There is much in their code of religion which does not commend itself to my judgment, and there is that in the relations existing between the people of Utah and the general government which may well vex the statesman and puzzle the political economist; but I cannot help thinking that on the whole the Mormons have been more sinned against than sinning. It is beyond dispute that as a community they are not only industrious and frugal in their

habits, hospitable and polite in their manners, but scrupulously honest in their transactions not only between themselves but with those who are not of them. They are also moral and upright in their deportment, and in the highest degree devotional and religious in sentiment and practice. There may be, and doubtless are, as in all communities and sects, shortcomings to offset these virtues, or some of them, and some tenets of their religious faith are obnoxious to our moral sense; but the more one sees and knows of them, the less does an intelligent and fair-minded person find to object to, or condemn—the doctrine and practice of polygamy always excepted.

Then, again, the Mormons have been grossly misrepresented in the matter of alleged intolerance and proscription. It is well known that preachers of all denominations can have the free use of the tabernacle—a courtesy that how many of them stand ready to return? When other doctrines are being preached in the city, the leader of the Church does not hesitate to advise his people to go and hear for themselves, telling them he has no fear for the result. But Mr. Young's tolerance often assumes a more positive and creditable form than mere passiveism. He contributed gratis the lot upon which the lately erected Catholic Church is built, and toward building the very handsome Episcopal Church, which has been erected since my last visit, he gave five hundred dollars in money.

And not only this, but I am assured by reliable Gentile authority, entirely competent to judge, that there is no proscription practiced towards strangers who visit the city either temporarily or to engage in business. Any person who comes with good feeling in his heart and who deports himself and minds his own business alone, as he would be required to do in any other community, is sure not only of a warm welcome but of social attention, and of sympathy, and assistance as well in case of need. I think that every casual visitor to the city can confirm this testimony so far as it applies to his own experience. There is much of interest to be seen in and about the city which would be lost to the stranger except for information and advice which can only be gained from some one familiar with the place and its surroundings. There are no paid guides here, as in most localities of public resort, so that the sole reliance of visitors in this respect must be upon old citizens of the place, who, as a rule, have about all they can do with constant work to make both ends meet. Besides those drawn hither by the hope of easily and quickly gained wealth from the newly discovered mines, the city is constantly thronged with sight-seers and pleasure-seekers, and the demands of these upon the people in the way of information and personal attention make in the course of the season a pretty heavy tax in lost time; yet I challenge any one to say that he or she ever failed to get from man, woman or child a polite answer or a courteous assent to any reasonable request. Indeed, so far as our own experience and observation go, editors seemed both willing and ready to leave their sanctums, merchants their ledgers, and artizans their implements to contribute to the comfort and enjoyment of visitors to the city.

These things may not count for much with that large class of self-styled Christians whose proscription and bigotry surpass even those charged upon the leaders of the Mormon Church; but they are nevertheless strong evidences of good instincts and sound teaching, and they cannot fail to have weight with unbiassed and candid minds.

PRESIDENT SMITH IN THE EASTERN STATES.

The *Deseret News* says:

President George A. Smith, in a letter to President Young under date of the 19th June, from New York, writes:—

"I have visited Topsfield, Mass.,

and the graves of three great-grandfathers of the Smiths and four of the Goulds, examined the Hocsoc Tunnel and spent a day riding with Dr. Humphrey Gould around the hills near where you were born. It is truly a romantic country. I have avoided contact with men whose conversation would be likely to agitate my mind, as I wish my absence from home to be a complete rest of the brain. I am well, and feel that my journey and change of air are having a beneficial effect upon me. I have been told by persons whom I have visited, that you did not know how many hearts were made glad when you were delivered from your detention. Brothers John Sharp, and Dwyer and myself were in the Coliseum at the opening of the Boston Jubilee. There were more singers than auditors. Twenty thousand voices made "Old Hundred" roar. There were probably 50,000 who stood outside the building, and who either would not pay the five dollars admission fee, or were afraid the building would fall upon them. The roof is sustained by over five hundred posts. The timber and braces are light. The sound of the organ, in my judgment, is brassy and coarse. Buildings and improvements are being pushed rapidly ahead in the cities of New York and Boston. When you and I were in Boston in 1843, they were driving piles in the Bay with a hammer weighing 640 pounds; I now find them at the same business with a hammer weighing 1,280 pounds, and a corresponding improvement in the rapidity of the blows. This is an index of the improvement made in other directions. I everywhere meet gentlemen whose feelings are warm and kind to you, and who take great interest in your prosperity."

PUNISHMENT FOR ADULTERY IN TURKEY.

"Degradation of women" is one of the favorite stock expressions of those who make it part of their business to talk against the peculiar institution of the "Mormons." How any man, acquainted with the social system of the civilized nations, can make invidious comparisons reflecting on "Mormonism," so far as the degradation of the sex is concerned, we never could comprehend; but with the inconsistency of those irrationally opposed to anything, they will do so, and they sometimes refer to nations in which polygamy has long been practised to sustain their diatribes.

Mr. J. Farley, an English author, has just written a book entitled "Modern Turkey," in which, as might be expected, the practice of polygamy by that people is referred to. One notable feature in their system, Mr. Farley says, is the utter absence of the "social evil" and adultery, both of which are acknowledged by Christians themselves to be so fearfully prevalent amongst them. On the subject of adultery and its punishment, Mr. Farley has the following, which is well worth a perusal, and especially by those whose tongues are so glib in railing against the practice of plural marriage:—

"It requires four witnesses to convict a woman of adultery; but as the honor of woman constitutes the principal element of Mussulman society, that honor is naturally guarded by the severest penalties of the law as well as of public opinion. The punishment for adultery is death. While this doom, however, is recorded against infidelity, it stands rather as the expression of public abhorrence than as a law which is to be carried into execution. The annals of the Ottoman Empire record but a single instance of punishment for adultery inflicted by an indignant multitude or rabble, who gathered stones at the wayside to cast at the adulteress. If a woman amongst the Druses, however, be guilty of conjugal infidelity (an occurrence which is extremely uncommon), she always pays the penalty with her life. The husband sends his wife back to her father's house, and, with her, the khanjar or dagger which he had received on his marriage, but without the sheath. This

notifies her dishonor, which attaches, not to the husband, but to the wife's relations, and can only be washed out with her blood. The father and brothers sit in solemn judgment on the wife at her husband's house, and if the evidence be sufficient, her doom is pronounced. A father's love is of no avail, a mother's shrieks cannot stay the hand that strikes, nor a sister's tears mitigate the punishment. The executioner, generally the eldest brother, severs the wife's head from her body; and the tantoor, with a lock of her hair steeped in blood, sent to the husband, testifies that punishment has been inflicted."—*Deseret News.*

CHAPTERS FROM THE HISTORY OF THE CHURCH.

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The committee from Quincy, after receiving the propositions in writing, returned home, promising to present them to the citizens of Quincy who would assemble in mass meeting for their consideration.

On the 25th of September, 1845, Sheriff Backenstos issued his fifth proclamation, in which he detailed many of the cruel and atrocious acts of the mob, and stated that though they had not returned to commit further outrage in the county, they were "brawling about the adjoining counties, the State of Missouri and Iowa Territory, circulating all kinds of falsehoods and misrepresentations, for the purpose of getting aid in order to re-commence burning and mobbing". He also stated that many complaints had been made to him by "Mormons and anti-Mormons" of cattle and other property having been stolen from them. He had exerted himself to ferret out the truth in regard to these cases, and though rumors were abundant that the Saints were guilty of these deeds, he had invariably found that they were the sufferers and not the depredators. Of this, he said:—"Every one of those persons who report property stolen, who are not Mormons, are by no means regarded as enemies by them; but on the other hand, they have all denounced this mobbing and burning as most infamous. It is nothing more than reasonable to suppose that men who will burn houses, barns, grain and other property, and who will drive and exterminate the United States postmasters and other officers from their offices and homes with force of arms, under the penalty of death, are none too good to steal cattle, horses, and sheep too. Men who are guilty of such damnable outrages, are hardened against all the tender feelings of human beings; the savages would shrink with horror at such base and cowardly acts as are characteristic of this mob faction. Again, why is it that the stealing of cattle and horses is confined in nearly every instance to those who are opposed to the mobocrats? If the Mormons are guilty of these depredations complained of, is it not a remarkable circumstance that not a single hoof of all the cattle and horses that are alleged to have been stolen, were taken from any of those engaged in the mobbing; in every case, so far as I can learn, they were taken from persons opposed to this wicked proceeding of the mob party".

The Sheriff also denounced Thos. C. Sharp, editor of the Warsaw *Signal*, as a villain of the worst dye, and the statement of proceedings in the county published by him in the *Signal* as infamous falsehoods.

This same Sharp was without doubt one of the worst enemies the Saints had in those days. All the time during their troubles the columns of the *Signal* were replete with the most glaring falsehoods concerning the acts of the Saints, and the editor, through this medium did much towards urging on the mobbers to commit their deeds of crime. Many of the statements made by him as also many of the rumors in circulation against the Saints gained credence even with many honest persons who were not personally acquainted with the facts. In fact, the

popular prejudice against the Saints was so strong that no amount of argument was required to convince thousands of such persons that the "Mormons" were guilty of every imaginable crime.

Families were now constantly arriving in Nauvoo from La Harpe and other isolated places for protection, and in Nauvoo arrangements were being made for emigrating. Companies were being organized, and committees appointed for deciding on what outfit would be required by those who should sally forth for the region west of the Rocky Mountains.

Governor Ford ordered that all bodies of troops in the State should be discharged except a small force to be commanded by General J. J. Hardin; and accordingly, on the 28th the small force of militia left at Carthage by the Sheriff to maintain peace were ordered home.

On the 30th General Hardin, with four hundred troops, arrived in Nauvoo and awaited on the public square an interview with President Young, the Twelve Apostles and leading men of the city. Judge Stephen A. Douglas and Sheriff Backenstos, who also came with General Hardin, waited on President Young and informed him that it was hard to convince the public that the Mormons were not really the persons who had been doing the house burning in Hancock County, and that on this point they wished him to talk to General Hardin. He accordingly visited the General, who was surrounded by his troops and staff officers on the square. General Hardin read his orders from Governor Ford, which were to the effect that he was to keep peace in Hancock County, even if it was necessary to place it under martial law to do so. He also stated that he wished to search for the dead bodies of two men who were last seen in Nauvoo, and who were supposed to have been murdered there. President Young assured him that he was welcome to search for dead bodies or anything else if he chose to. The General then inquired if he knew anything concerning them, or of any crimes having been committed in Nauvoo. President Young replied that he knew of nothing of the kind, but that he had reliable information that some hundreds of houses had been burned and other property destroyed in the southern part of the county, and that if he would go there he would probably find the perpetrators. He tendered the General the hospitality of the city and invited him to stay at his house. The General, however, did not accept the invitation, but answered that he always stayed in camp.

The Temple, the Masonic Hall, the Nauvoo House and the stables of the Mansion House were then searched by General Hardin and his troops, for the ostensible purpose of finding the dead bodies spoken of. They found in the Masonic Hall, not dead bodies, but—about forty barrels of wild grape wine, which they fondly lingered about and devoted considerable attention to. While searching the stables of the Mansion House, they found where a quantity of blood had been spilled, and immediately summoned the landlord and demanded an explanation. He readily explained that a sick horse had been bled there, and showed them the horse. The General and Judge Douglas then thrust their swords into the manure, as if they expected to find dead bodies buried there. A.W. Babbit, who stood by at the time, asked ironically if they thought the people of Nauvoo were so foolish as to bury dead bodies in the manure, when they could so easily throw them into the Mississippi river, which was but a few rods distant.

After the General and his troops had given up the search, they marched out and encamped on the south side of the city. Shortly afterwards a citizen named Caleb Baldwin was arrested and taken to the camp to be questioned in regard to crimes committed. Most of the questions asked him seemed to indicate that the officers were very anxious to learn where the bodies of Joseph and Hyrum Smith were buried. This would go to prove, as was doubtless the case, that one object of their visit to Nauvoo was to really find out the place of their burial.

On the 1st of October General J. J. Hardin, Judge Stephen A. Douglas and J. A. McDougal, Attorney General for the State, met in council with the leading men of Nauvoo. They

conversed freely on the subject of the proposed removal, and Vancouver's Island and Oregon were suggested by the visitors as suitable places for the Saints to remove to. These officials afterwards requested by letter that the propositions be made out in writing that they might lay them before the Governor and people of the State. In reply, the council in Nauvoo sent them a copy of the propositions submitted to the committee from Quincy, and added, that preparations were being made to remove previous to the late disturbances, and that companies had been organized for that purpose; but they were hindered in their operations by the mobbing; that they were determined to go to some place so far distant that they should neither infringe nor be infringed upon; they would not sacrifice their property, nor give it away, nor suffer it to be illegally wrested from them, though they should not find purchasers. In conclusion they said—"If all these testimonies are not sufficient to satisfy any people that we are in earnest, we will soon give them a sign that cannot be mistaken—WE WILL LEAVE THEM.

General Hardin received a communication from Governor Ford in which he said:—

"I wish you to say to the Mormons for me, that I regret very much, that so much excitement and hatred against them should exist in the public mind. Nevertheless, it is due to truth to say that the public mind everywhere is so decidedly hostile to them that public opinion is not inclined to do them common justice. Every bad report against them is greedily swallowed, whilst nothing can be heard in their favor; under these circumstances I fear that they will never be able to live in peace with their neighbors of Hancock and the surrounding counties. There is no legal power in the State to compel them to leave, and no such power will be exercised during my administration.

"The spirit of the people, however, is up and the signs are very evident, that an attempt will be made by the surrounding counties to drive them out. Such an attempt may fail once or even twice, but if undertaken in earnest and persevered in it must finally succeed. Those who may think it wrong to drive out the Mormons cannot be made to fight in their defense and indeed the people of the State will never tolerate the expense of frequent military expeditions to defend them. The Mormons may think themselves strong enough to defend themselves; but do they want to live in a state of continued war? They may overcome their enemies; but those enemies will rally again, and murders will be committed and mischief done from this time out, as each party may find itself able.

"I desire that you will impress these facts upon the Mormons, and that you will counsel and promote peaceable means of accommodation whereby the Mormons may be induced to leave the State. It is acknowledged by me that the State has no power to insist upon their removal, that it is a great hardship on them to remove from their comfortable homes and the property which they have accumulated by years of toil; but is it not better that they should do so voluntarily than to live in a state of continual war"?

Struggle on to victory. Never give up when you are right. A frown is a muscular contraction, and can't last long. A laugh of derision is but the modified bark of a cur. If you can be laughed out of good, or the good out of you, you are weaker in intellect than the fool, whose argument is a guffaw, and whose logic is a sneer.

YOUTH.—A straw will make an impression on the virgin snow; let the snow remain there but a short time, and a horse's hoof will not penetrate it. So it is with the youthful mind. A trifling word may make an impression upon it; but after a few years the most powerful appeals cease to influence. Think of this, ye who have the training of the infant mind, and leave such impressions thereon as will be safe for it to carry amid the follies and temptations of the world.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, JULY 30, 1872.

KNOWLEDGE OF THE GOSPEL.

A DISTINGUISHING peculiarity of the people of God has always been that they knew they were engaged in the service of God. Whenever and wherever God has had a Church on the earth, from the days of father Adam to the present time, this has been the case. Uncertainty has always been deplored and reprobated by those who taught the ways of eternal life; and for the best of all reasons, that this knowledge is absolutely necessary, so that as believers in God they might have that assurance in serving him which would enable them in the midst of temptation, suffering and privation to keep their covenants and triumph over every adverse power.

To be without this knowledge has always been productive of evil, and is to-day perhaps as much as in any period of the world's history, the cause of that general turning away from God that is characteristic of the nineteenth century. While men strive after and are daily attaining knowledge in science, and are eliminating truths pertaining to earthly things, as they are called, the weightier matter of gaining a knowledge of the way to serve God is neglected. Theory, speculation and opinions abound, to be sure, on the subject of God and the right way to serve him; and these being the rule, one person has as much right to his chosen opinion, as another has to his; and, advantage being taken of this right, gives us between six and seven hundred distinct sets of so-called Christians, entertaining different codes of belief, and practicing different ordinances because of their difference of opinion. Yet uniting in this, that they pray to the same God, believe in the same Bible, and all hope to attain the same heaven in the end. These differences are viewed in themselves and entertained in each other with the utmost complacency, as though the great plan of salvation, that perfect law of the Lord which was matured in the councils of heaven, and which was rendered efficacious by the shed blood of Jesus, should be rendered, applied and obeyed, according to the dictum of poor frail human opinion.

Absence of the knowledge of how to serve God is unquestionably the cause of this division of opinion and its attendant multiplicity of religious denominations. Speculative opinions divide scientists, so do they also divide those who make religion their study.

The absence of the knowledge of God and of his ways among the Israelites residing in Palestine in the days of Jesus, was productive of the same class of division as we see in modern Christianity. When our Lord came, he found those united by the ties of kindred, identical in ecclesiastical history, all being descendants of Abraham, Isaac and Jacob, heirs to the same promises, bound together by every tie that can exist on the earth; having the same law and

history of God's dealings with their forefathers in their hands, and yet, divided in faith, practice and ordinances; split up into different sects, the most prominent of which were the Pharisees, the Sadducees and the Essenes; and all the sects rejected by God, though of Israel, to whom pertained the promises.

This part of the house of Israel had, because of their disobedience and hardness of heart, been without a Prophet or the word of the Lord by revelation for four hundred years, the result was, they lost the knowledge of God and of his ways, they had committed two evils; they had left the fountain of living waters, and they had hewed out to themselves cisterns that would hold no water. These, because they had no Prophet or inspired men, fell into doubt on principles of religion, then into unbelief, and arraigning those principles before the bar of human opinion, they divided into sects. Further, when God did speak to them by the mouth of John the Baptist, and afterwards by Jesus and his Apostles, they, in their self sufficiency saying, "We have Abraham to our Father," "rejected the counsel of God against themselves being not baptized of him."

If these Israelites had listened to the voice of inspiration they would have ceased their divisions, and their disputations and have become a united church, knowing as did the faithful among their forefathers that they too served the God of Israel.

The rule given in that day to obtain this knowledge is yet within the reach of all. It consists of believing and obeying the Gospel. As Jesus said in addressing the Jews, "My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God or whether I speak of myself". As the Apostle John says, "hereby we do know that we know him, if we keep his commandments".

Here we find a rule that applies to the one who has not obeyed the Gospel of Christ and also that applies to the one who has. It may be said to the first, believe on the Lord Jesus Christ, repent, and be baptized in the name of Jesus Christ for the remission of sins, and receive the gift of the Holy Ghost by the laying on of hands; having this Gospel administered by a servant of God called and ordained to officiate in these ordinances, and you shall know of the doctrine whether it be of God or not. By this means the honest in heart, the sincere believer in Jesus becomes born again, born of water and of the spirit, enters into the kingdom of God, and has a claim to the spirit that taketh of the things of God and will reveal them to him. He has been buried with Christ in baptism and has risen to newness of life and has the indefeasable right to know whether the doctrine is of God or not.

That this knowledge can be so obtained thousands of Latter-day Saints will testify. They will testify more, they will testify that after receiving the knowledge that these first principles of the Gospel were true, they received line upon line, precept upon precept, until they could declare that God had again spoken from the heavens and had unfolded the plan of salvation to a Prophet named Joseph Smith, obedience to which had brought to them salvation in proportion to the degree of obedience they had rendered to it, and that all who received their testimony and would comply with the same ordinances should receive the same knowledge.

To those who have obeyed these first principles, we say cleave unto the truth, seek diligently unto the Lord in all faithfulness, keeping the commandments; searching diligently the words of life contained in the Bible, Book of Mor-

mon and Doctrine and Covenants. Attending to the assembling of yourselves together to hear and speak good of the name of the Lord; attending to your prayers, family and secret, in the season thereof. "And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ".

J. G. B.

RELEASE.—Elder G. W. Wilkins is released to return to Utah with the September 4th company.

ABSTRACT OF CORRESPONDENCE.

SWITZERLAND.—President John Huber in writing from Berne on the 18th instant, says—"I have just returned from Interlaken where I baptized several persons and the prospect is that we shall soon have a "respectable" branch there. I commenced where I left off ten years ago, and found many who believed the truth. You see I am making for the mountains, where I can find a few honest souls yet. Brother Keller has baptized several in east Swiss. Brother Reiser is in a less promising field of labor as he is where he has the French element to contend with, consisting of the combined influence of drinking, prostitution and bigotry. For my choice I take the mountains where are many good people yet; though they are rough as the rocks, they are as solid also.

Elders Keller, Reiser, Leuba and myself are well. The Saints are at peace. A general inquiry after the truth makes itself manifest among the better classes. The downfall of McKean and ring has not failed to do good.

Our pamphlets are in nearly every town and village of the protestant part of this country. I find printers' ink to be a good antidote to the prejudice which has been planted among the people by the priests, or, the devil and the priests".

BEDFORD CONFERENCE.—President George W. Wilkins, writing under date of 21st instant, says:—"We have good meetings in some places—in others we can hardly find enough to form a meeting, and this too in places where formerly large Branches flourished, but the Saints have gathered home in obedience to the command of the Lord. The majority of the Saints in this conference are alive to their duties; most of them are poor, and though they toil early and late yet they will walk miles to get to the meetings. There are quite a number of men and women in this conference sixty years old and upward, poor but honest souls, that must be assisted before they can gather. I often wish I had the power to lift the Saints out of their poverty and place them in the goodly land of Zion, the heritage of the faithful".

BRISTOL CONFERENCE.—President David Cazier under date of 22d instant writes—"On last Sunday the 21st, we held two district meetings in Gloucester for that part of the conference formerly called the Cheltenham Conference. Five Branches were represented, which are reported to be in a fair way of

advancement considering the scattered condition of the members. The meetings were addressed by Elders Jesse Gardiner, Joseph Wadley and myself; a good spirit prevailed, and much valuable instruction was given".

BIRMINGHAM CONFERENCE.—Elder Erastus W. Snow under date of 23d instant writes—"During last two weeks I have been actively engaged in traveling among the scattered Saints in this Conference. While at Coventry on the 15th, I had the pleasure of baptizing three persons. My general health is very good and I rejoice in the spirit of my mission".

CORRESPONDENCE.

AMERICA.

Ogden, Utah, July 3, 1872.

President Carrington,

Dear Brother—Since you and the brethren left for England we have had bountiful rains. A large quantity of grain will be produced without irrigation, in this and adjoining counties. Truly we see the hand of God over his people for good.

The Home missionaries, of whom I have the honor to be one, are holding two days' meetings in every settlement. One part of the burden of the word of the Lord is for the Saints here to assist in gathering the poor from Babylon. President F. D. Richards, Bishop Herrick and the missionaries are doing all they can to obtain means to send back for the poor. A good spirit in this respect prevails.

I see by Brother Robert McQuarrie's letter that some one has been writing back to the Durham Conference and telling them that Brother George Lake was on the eve of apostacy. This I desire to contradict, as I know him to be a good man. Let me say to the Saints of the Durham and Newcastle Conference, and also to all that are acquainted with Elder Lake, that he is as full of faith in the Gospel and does his duty as willingly as he did when he was among them on his mission.

When speaking to the people here on the subject of assisting the gathering, I think of the poor in Babylon, among whom I made many warm friends, and wonder if they are doing all they can to assist themselves. If I were with them again I should say to them, deny yourselves of everything you can, and put the means in the Fund, and show to God and his servants that you have a desire to gather to Zion; for remember that "God helps those who help themselves". Some may say that they cannot do anything, but pennies will make shillings, and shillings will make pounds, and thereby some can help themselves considerably.

I feel thankful that the Durham Conference has been blessed with good men to preside over it. I am as much interested in the British mission now as when I was laboring there, and pray continually that the God of Israel may bless it, and prosper it, and all who labor therein and deliver the poor.

Yours in the covenant of peace,

JOHN I. HART.

GREAT BRITAIN.

Birmingham, July 24, 1872.

President Albert Carrington.

Dear Brother—Previous to my return home to Utah, I desire to state that I have had great satisfaction in visiting among the Saints and preaching during the fourteen months I have been on my mission in this land. My own imperfect health through the past winter has been the only cause of complaint.

Since Elder Erastus W. Snow's arrival, I have been introducing him to the Saints in the different parts of the Conference. Brother Snow has entered upon his duties in good earnest, having already baptized a few persons. I have informed him in regard to the working of matters pertaining to the Office and Conference generally. I am pleased to state that the Saints feel well, and there is an increase in numbers as well as good works. Our congregations have generally been

small, but we have had spirited meetings.

During my sojourn in Europe, I have been invariably treated kindly by the Elders and Saints, for which they will please accept my increasing love for them. I shall look back upon my mission as one of the most important and pleasant episodes in my life's history. On my return to Zion I hope to continue to labor and plead for the deliverance of the Lord's poor. May we all soon meet on Zion's thrice sanctified shores.

Pres. Carrington, for your wise and fatherly counsel I thank you, and pray God to bless you, and those associated with you in the Office, with every blessing commensurate with your high and holy callings.

I am yours faithfully,

BEN. W. DRIGGS.

JUAREZ, THE DECEASED PRESIDENT OF MEXICO.

Benito Juarez, a descendant of the Indian race of the Tapatecos, was born in the year 1802, near the village of Ixtlan, near Oaxaca. He graduated at the college of Oaxaca, in 1830 was elected member of the Institute of Arts and Sciences of Mexico; in 1833 he was chosen a member of the State Legislature; in 1834 admitted as a counsellor-at-law, and elected to the chair of canonical law in the Institute of Oaxaca. From 1834 till 1844 he became secretary of the Supreme Tribunal of Justice; substitute-judge of the same tribunal; civil judge of the first instance, in the city of Oaxaca; fiscal judge; a second time member of the legislature; and finally attorney-general of the Supreme Tribunal of Justice of that department. In 1846 he was elected a deputy to Congress, and strongly advocated the secularization of church property to meet the heavy demands on the treasury consequent on the war with the United States. From 1848 till 1852, as governor of his native state, Oaxaca, he effected many substantial reforms, and left a balance in the state treasury. In 1853, when Santa-Anna was again raised to the dictatorship, Juarez, with other Liberals, was banished, and resided at Havana and New Orleans until May, 1855, when he joined the insurrection of Alvarez against the government of Santa-Anna. Alvarez having been named provisional president, Juarez became minister of justice. Under Comonfort, the next president, Juarez was secretary of state and president of the High Court of Justice, and on the overthrow of Comonfort in 1858, Juarez became president of the republic. He endeavored to summon a Congress, but having been defeated in the field, was obliged to betake himself to Vera Cruz. There were thus two governments in Mexico; the church party, headed by Zuloaga, and afterwards by Miramon, having its seat in the city of Mexico; and the Liberal party, with Juarez as its chief, supported mainly by the import duties of the port of Vera Cruz. The government of Miramon was recognized by European powers, and with some difficulty Juarez obtained a recognition of his authority by the United States. Miramon was defeated at the battle of Silos, August 14, 1860, and having sustained a series of reverses in December, he escaped to the coast and fled the country. Juarez re-entered Mexico, January 12, 1861, summoned a Congress, which elected him president, and was formally installed June 1. His first act was to decree the dissolution of the religious orders and the secularization of the church property. A more dangerous measure was the decree of June 17, by which all payments to the creditors of the State (including foreigners) were suspended for two years. This caused the British and French ambassadors to suspend their functions, and Great Britain, France, and Spain entered into a convention for intervention in Mexico, October 31, to enforce the claims of their respective subjects. The Spanish forces landed December 17. Juarez issued a proclamation, in which he justified the obnoxious law on the ground of urgent necessity, December 18. General Doblado, Juarez's plenipotentiary, met the repre-

sentatives of the allied powers at Soledad, January 19, 1862, the result of the negotiations being the withdrawal of the British and Spanish forces. The French army, however, remained—eventually, as it turned out, to support the project of placing the Archduke Ferdinand Maximilian on the throne. A provisional government was, meanwhile established, of which General Almonte was the nominal head. Juarez offered a vigorous resistance to the invaders and inflicted a severe defeat on the French troops at Puebla. But, shortly before the capture of Mexico (May 31, 1863), he removed the seat of government to San Luis de Potosi. The Assembly of Notables invited the Archduke Ferdinand Maximilian of Austria to accept the crown, which, after some hesitation on his part, he consented to do, and entered the capital, June 12, 1864. In the meantime Juarez, who had been driven from place to place, obtained aid in the United States, and on the withdrawal of the French troops from Mexico, was enabled to make head against the imperial forces. He had issued a proclamation calling upon the people to resist foreign invasion, January 1, 1865, and after a desultory warfare, his generals succeeded in defeating the imperial forces early in 1867. The Emperor Ferdinand Maximilian, who refused to abandon the cause he had espoused, was betrayed into the hands of the Juarists at Queretado, and was shot by the express order of Juarez, June 19, 1867. The greatest efforts had been made by the ambassadors of the foreign powers and others to induce Juarez to spare the Emperor's life, but his determination could not be shaken. Juarez, who entered the capital July 15, took measures to obtain the national sanction for his restoration to authority. His re-election a few months ago to the presidency occasioned a rebellion, and the country is now in a state of anarchy. The probability is that his death will put an end to the insurrection, for it is only a few weeks ago that the friends of Porfirio Diaz, the leader of the revolution, were intriguing to replace Juarez by Tejada. The intriguers began by disseminating the idea that, as the last election of Juarez to the presidency was illegal, Lerdo de Tejada, by virtue of his office as chief justice, was president *ex officio* of the republic, and they attempted to form a party in the Congress to act upon this view.

UTAH NEWS.

The following are from the *Deseret News* to July 3—

Utah Northern.—Twenty-three miles of this railroad are completed, and two trains run daily each way. In a few days the Montana stages will connect with the present terminus, which is near Hampton's, Bear River Bridge. There is a large fill to be made at a place called Cottonwood Hollow, which will shortly be completed, and when finished there will be nothing to prevent the cars running to Mendon, Cache Valley. Two more engines and a number of passenger cars, for the use of the road, are on the way from the east and are expected shortly to arrive.

During a two days' home missionary meeting at Washington, convened by Elder Erastus Snow on June 22d and 23d, the weather was very warm, the mercury attaining 112° in the shade.

A New Fire Company.—A meeting of citizens was held at the City Hall on the 1st instant, for the purpose of taking steps for the organizing of a new fire company. Mr. H. B. Clawson was appointed chairman, and Mr. H. R. Mann secretary. The latter stated that $7,800 had been subscribed by citizens towards the purchase of suitable apparatus. The company will number 200 men and will be entitled the "Pioneer Fire Company."

A telegram from Mount Pleasant under date of July 1st, says—The mountains are entirely covered with a new coat of snow this morning, and some

even fell in the valley yesterday. Heavy frost last night. Weather quite chilly and appearance of more storm to-day. W. S. Seely, superintendent of Indian matters for the north part of the county, starts this morning with a peace offering or present of three beeves and thirty sacks of flour for Tabby, Douglas, Labona, and other chiefs with their Indians near the head of Salt Creek kanyon.

Harvest is about to commence in Salt County, also in Davis County.

The Grand Jury of the Probate Court adjourned till the 9th instant.

ANOTHER UTAH RAILROAD.—Judge John Leisenring accompanied by his wife and daughter from Pennsylvania, is in Salt Lake City. This gentleman is president of the Salt Lake, Sevier Valley and Pioche railroad company, and we understand from H. S. Jacobs, Esq., who is the vice-president of the same road, that it is the intention, while Judge Leisenring remains here, to break ground on that road.

President George A. Smith and Bishop John Sharp were expected to reach Salt Lake City from the East on the evening of the 4th.

Salt Lake Herald to the 4th says—

The Utah Central railroad has received and forwarded for the month ending June 30, sixteen million, two hundred and thirty-six thousand, eight hundred and fifty-one pounds of freight.

On the 2d, D. F. McKim was fined in three cases, $100 each, for running billiards without license. Complaints were made and warrants issued and served, in six cases, against G. L. Tucker, for running billiard tables and selling liquor without a license.

THE STREET RAILROAD.—But a few days have elapsed since the street cars commenced running, and the way they are patronized has taken a good many people by surprise. From four to five hundred persons daily have used them for locomotion, a larger number by far than was expected in the time. The fare is only ten cents, and a hundred tickets can be obtained for seven dollars.

SUMMARY OF NEWS.

AMERICA.—UTAH MATTERS.—Utah District Attorney Bates had arrived at Washington to consult with the Attorney General in regard to Utah matters. Mr. Bates is very confident that he will be able to indict the leading Mormons for polygamy under the law of 1862 by a grand jury composed almost entirely of Mormons. The Grand Jury has been summoned and will sit in Salt Lake on the 12th of July. Mr. Bates expects that a number of indictments will be found, and it is his intention to make one test case and carry it to the Supreme Court to get a decision on the point whether the treaty made with the Mormons, and which they claim recognizes polygamy, is not set aside by the law of 1862, which prohibits it. The President has given assurances that after the November elections, he will make changes in several of the Territorial offices in Utah.—*Chicago Post.*

A LETTER FROM COMMISSIONER DELANO TO BRIGHAM YOUNG.

Washington, July 8.—The following letter was written by Secretary Delano, and addressed to Brigham Young to-day:—Department of the Interior, Washington, July 8, 1872.—Sir—I have very satisfactory information of the existence of considerable discontent among the Indian population in your Territory, and I am apprehensive that there are some evil-minded white persons who are, and have been, contributing their influence to produce this dissatisfaction. My information is so full and reliable as to induce the belief

that all proper measures should at once be resorted to on the part of the government to allay this dissatisfaction and prevent, if possible, any unfriendly or hostile action by the Indians referred to. I must also express the opinion that I deem it wise for the government at once to take such preliminary steps as will insure the prompt punishment of any Indians who are guilty of disturbing the peace, as well as such white persons, if any, as may contribute their influence to the same end. I have a high appreciation of your knowledge of the Indian character as well as your desire to promote the public peace and the welfare of these savage men. I have, therefore, in the absence of the President, and without any opportunity of conferring with him, deemed it advisable to present to you the facts herein referred to, and I most earnestly solicit your aid and assistance in removing this discontent, as well as the causes which have produced it. I must also tender you my sincere thanks for your courtesy and kindness during my recent visit to Salt Lake City, which acknowledgment I should have made some time since but for the pressure of official duties since my return. I have the honor to be, very respectfully, your obedient servant, C. DELANO, Secretary of the Interior.
—*N. Y. Tribune.*

MEXICO.—Juarez, president of the Mexican republic, died of apoplexy on the 18th instant. Lerdo de Trejada, chief justice of the supreme court, has been appointed his successor.

NORWAY.—A private letter announces that the whole town of Namsos, situated on the coast of Norway to the north of Drontheim, has been destroyed by a terrible conflagration. The buildings were all constructed of wood, according to the custom of the country, and everything has been consumed—docks, woodyards, sawmills, down to the vessels in the port.

TURKEY.—Monsignor Hassoun appointed Patriarch of the Armenian Catholics by the Pope, having been deposed by the Turkish Grand Vizier was afterwards ordered to leave Turkish territory. He left Constantinople on the 17th.

According to reliable intelligence from Broussa, two agents of the British and Foreign Bible Society have been ordered by the Caimakan to leave Quembek, the seaport of Broussa. Their books have been seized, and the sale of all Protestant works prohibited. Complaint having been made to the Governor of Croussa, the latter approved the action of the Caimakan, from whom he had received a report accusing the Bible Society's agents of insulting the Greek religion.

SPAIN.—A villainous attempt to assassinate King Amadeus of Spain and his Consort has happily been frustrated. At midnight on the 19th their Majesties were returning to the Royal Palace at Madrid. The carriage was fired upon by a band of five miscreants. The King and Queen escaped unhurt, but one of the assassins was killed on the spot by the infuriated attendants of the king and two more were captured. It should be mentioned that Madrid is a city for keeping late hours, it being common for the cafés and places of public resort to be crowded as late as two or three in the morning.

We are said to be civilized; but there is a custom common among us which ranks us with the savages. We refer to the clothing of girls of tender years—from infancy upward, say to ten or eleven years of age. In cold mornings a strong man, with thick pants and boots, feels rather chilly around his lower members; and yet we have little tender girls with no other covering from their knees, downward, than thin stockings and shoes. How these poor creatures get along the Lord only knows. We have often wondered, but never having been a girl we can't tell from experience. There is a society for the prevention of cruelty to animals, but none for the protection of little girls. Let us have one; and for punishment let the mothers be compelled to attire themselves in as scanty apparel as their children's.—*Saucelito Herald.*